THE EPISTEMOLOGY OF MAQASHID AL-QUR'AN: WAṢFĪ 'ĀSYŪR ABŪ ZAYD'S THOUGHT

A THESIS

Submitted in Partial Fulfillment of the Requirement for Bachelor Degree of Religion Departmen of Ilmu Al-Qur'an dan Tafsir

By :

SITI KHOTIJAH
SN. 3118029

DEPARTMENT OF ILMU AL-QUR'AN DAN TAFSIR
FACULTY OF USHULUDDIN, ADAB, AND DAKWAH
PEKALONGAN STATE ISLAMIC INSTITUTE
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2022

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    I hereby declare that Siti Khotijah is the author of this thesis on the title THE EPISTEMOLOGY OF MAQASHID AL-QUR'AN: WAṢFĪ 'ĀSYŪR ABŪ ZAYD'S THOUGHT. Except as noted in the notes, quotations, and bibliography, this research paper does not include any content previously written or published by other parties. As a result, if there is any objection or claim from others, I am the only person who is responsible for the thesis.

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    NIM   : **3118029**

    Judul   : **THE EPISTEMOLOGY OF MAQASHID AL-QUR'AN: WAṢFĪ**
                 'ĀSYŪR ABŪ ZAYD'S THOUGHT

      Dengan permohonan agar skripsi saudara tersebut dapat segera dimunaqosahkan. Demikian, atas perhatian saudara diucapkan terima kasih.

Wassalamualaikum Wr. W.b.

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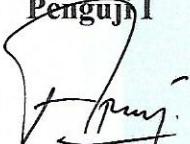
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Yang telah diujikan pada hari Jum'at, 25 Maret 2022 dan dinyatakan **LULUS** serta diterima sebagai salah satu syarat guna memperoleh gelar Sarjana Agama (S.Ag) dalam Ilmu Al-Qur'an dan Tafsir.

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iv

PEDOMAN TRANSLITERASI

Pedoman transliterasi yang digunakan adalah sistem transliterasi arab- latin berdasarkan SKB Menteri Agama dan Menteri P&K RI No. 158/1987 dan No. 0543 b/U/1987 tertanggal 22 Januari 1988. Transliterasi tersebut digunakan untuk menulis kata-kata Arab yang dipandang belum diserap ke dalam bahasa Indonesia. Kata-kata Arab yang sudah diserap ke dalam bahasa Indonesia sebagaimana terlihat dalam kamus linguistik atau Kamus Besar Bahasa Indonesia (KBBI). Secara garis besar pedoman transliterasi itu adalah sebagai berikut.

A. Konsonan Tunggal

Huruf Arab	Nama	Huruf Latin	Keterangan
ا	Alif	-	tidak dilambangkan
ب	Bā	B	-
ت	Tā	T	-
ث	Śā	S	s (dengan titik diatasnya)
ج	Jīm	J	-
ح	Hā	H	h (dengan titik di bawahnya)
خ	Khā	Kh	-
د	Dal	D	-
ذ	Żal	Z	z (dengan titik di atasnya)
ر	Rā	R	-
ز	Zai	Z	-
س	Sīn	S	-
ش	Syīn	Sy	-
ص	Şād	Ş	s (dengan titik dibawahnya)
ض	Dād	D	d (dengan titik di bawahnya)
ط	Ţā	T	t (dengan titik di bawahnya)

Huruf Arab	Nama	Huruf Latin	Keterangan
ظ	Zā	Z	z (dengan titik di bawahnya)
ع	'Ain	'	koma terbalik (di atas)
غ	Gain	G	-
ف	Fā	F	-
ق	Qāf	Q	-
ك	Kāf	K	-
ل	Lām	L	-
م	Mīm	M	-
ن	Nūn	N	-
و	Wāwu	W	-
ه	Hā	H	-
ء	Hamzah	'	apostrof, tetapi lambang ini tidak dipergunakan untuk hamzah di awal kata
ي	Yā	Y	-

B. Konsonan Rangkap

Konsonan rangkap, termasuk tanda *syaddah*, ditulis rangkap.

Contoh: أحمدية   ditulis *Ahmadiyyah*

C. Tā Marbutah di akhir kata

1. Bila dimatikan ditulis *h*, kecuali untuk kata-kata Arab yang sudah terserap

   menjadi bahasa Indonesia, seperti *salat, zakat*, dan sebagainya.

   Contoh: جماعة   ditulis *jamā'ah*

2. Bila dihidupkan ditulis *t*

   Contoh: كرامة الأولياء   ditulis *karāmatul-auliyā'*

D. Vokal Pendek

Fathah ditulis *a*, kasrah ditulis *i*, dan dammah ditulis *u*

E. Vokal Panjang

A panjang ditulis *ā*, i panjang ditulis *ī*, dan u panjang ditulis *ū*,

masing-masing dengan tanda hubung (-) di atasnya.

F. Vokal Rangkap

Fathah + yā tanpa dua titik yang dimatikan ditulis *ai*

Fathah + wāwu mati ditulis *au*

G. Vokal-vokal pendek yang berurutan dalam satu kata dipisahkan dengan apostrof (′)

Contoh: أأنتم   ditulis *a'antum*

                مؤنث   ditulis *mu'annaś*

H. Kata Sandang Alif + Lam

1. Bila diikuti huruf qamariyah ditulis *al-*

   Contoh: القرآن   ditulis *Al-Qura'ān*

2. Bila diikuti huruf syamsiyyah, huruf 1 diganti dengan huruf syamsiyyah yang mengikutinya.

   Contoh: الشيعة   ditulis *asy-Syī′ah*

I. Huruf Besar

Penulisan huruf besar disesuaikan dengan EYD

J. Kata dalam rangkaian frasa atau kalimat

1. Ditulis kata per kata, atau
2. Ditulis menurut bunyi atau pengucapannya dalam rangkaian tersebut.

   Contoh: شيخ الإسلام   ditulis *Syaikh al-Islām atau Syakhul-Islām.*

DEDICATION

This thesis is a simple work dedicated to those who have given me the meaning of life, thanks to:

1. My parents, Mr. Samsudin as the greatest father in this world, whom Allah chose to teach me the reality of sincerity, and Mrs. Casmuni who has always been the best support system for me, may Allah reunite us in Paradise.

2. My beloved sister Uswatun Khasanah and her husband Winarto, and my beloved sister Khusunul Khatimah, who always encourage, support with the statement "when you will bring us to your graduation"

3. Hamdan's Family, the most harmonious family I know

4. Kurdi Fadal M.S.I as my Thesis Supervisor who always appreciates the process I went through in pursuing this education, and always provides motivation, he is a Specific asset of IAIN Pekalongan.

5. Dr. Waṣfī Āsyur Abū Zayd as the Main Figur in this research who has given his time to answer all of my questions, who is very knowledgeable and really appreciates those who have contributed to his life

6. All of my friends at Pekalongan State Islamic Institute who always inspire me, especificly IAT 18's Family

7. All of my support systems who have seen all of my drama in completing my thesis, and also become friends in achieving my dreams. You are the perfect grace of God, you are always a good listener, make time for me, who lend a hand in my worst times, which it is impossible to mention one by one.

8. Hafidz-hafidzah Jam'yyah Hifdzil Qur'an (JHQ) IAIN Pekalongan who remembers me "You can be busy, but don't forget your responsibilities"

9. All my friends in HMJ IAT IAIN Pekalongan as friends to fill the busyness

10. All my friends at International Boarding School Gondang who always have a way of providing entertainment.

MOTTO

وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ۝

"And We have sent down the Book (Al-Qur'an) to you to explain everything,
as a guide, as well as mercy and good tidings for those who surrender
(Muslims)"
(QS. Al-Nahl [16]: 89)

ABSTRAK

Khotijah, Siti. 2022. "The Epistemology of Maqashid al-Qur'an: Waṣfī Āsyūr Abū Zayd's Thought". Skripsi Ilmu Al-Qur'an dan Tafsir Institut Agama Islam Negeri (IAIN) Pekalongan. Kurdi Fadal, M.S.I.

Kata Kunci: Maqashid al-Qur'an, Epistemology, Waṣfī Āsyūr Abū Zayd

Maqashid al-Qur'an merupakan wacana baru dalam kajian al-Qur'an. Para ulama masih memperdebatkan posisinya dalam kajian ilmu *Ulūm al-Qur'ān*. Apakah ia menjadi disiplin ilmu tersendiri atau merupakan bagian dari ilmu lain. Waṣfī 'Āsyūr Abū Zayd adalah seorang Muslim kontemporer Mesir yang ahli dalam mempelajari Maqashid Syariah dan juga Maqashid al-Qur'an. Dalam mengkaji konsep Maqashid al-Qur'an, ada dua pertanyaan yang akan dikaji dalam penelitian ini: (1) Bagaimana Konsep Maqashid al-Qur'an Menurut Pemikiran Wāsfi 'Āsyur Abu Zayd? dan (2) Bagaimana Epistemologi Pemikiran Waṣfī 'Āsyūr Abū Zayd dalam Merumuskan Konsep Maqashid Al-Qur'an?. Penelitian ini merupakan penelitian kualitatif dan penelitian kepustakaan dengan pendekatan sosiologi pengetahuan. Ini akan membahas pemikiran Waṣfi dan hubungan sosialnya. Data primer penelitian ini adalah karya Waṣfi dan hasil wawancara. Hasil penelitian ini adalah: (1) Menurut Waṣfi tujuan al-Qur'an adalah Terwujudnya tujuan surah, ayat, dan tema dalam al-Qur'an. Ia menegaskan bahwa Maqashid al-Qur'an terdiri dari lima bagian: tujuan umum dan khusus (Maqashid 'Āmmah dan Maqashid Khāṣṣah), tujuan surah, ayat, kata, dan huruf dalam Al-Qur'an; (2) Epistemologi pemikiran Waṣfī terkait dengan tujuan al-Qur'an dirumuskan dalam tiga kerangka: sumber, metode, dan validitas pemikiran. Sumber pemikiran Waṣfi terdiri dari sumber Islam utama: Al-Qur'an dan Hadits Nabi, Nalar berfikirnya, dan pengaruh pemikiran gurunya. Ia memiliki empat metode: metode tekstual, metode induktif, metode konklusif, dan metode eksperimental Cendekiawan Muslim. Validasi pemikiran Waṣfī terdiri dari teori koherensi, korespondensi, dan pragmatisme.

ABSTRACT

Maqashid al-Qur'an is a new discourse in Qur'anic studies. However, it has become debating discourse among Muslim Scholars, eSpecificly about the position in the Qur'anic studies, it is independent discourse or a part of other. Waṣfī 'Asyur Abū Zayd is an Egyptian contemporary Muslim who is an expert on studying Maqashid Syariah and also Maqashid of the Qur'an. This present research examines Waṣfī's concept of Maqashid of the Qur'an. Two questions will be studied in this research: (1) How is the concept of Maqashid al-Qur'an according to Waṣfī 'Āsyūr Abū Zayd s Thought? and (2) What is Waṣfī's Thought of epistemology in formulating the concept of Maqashid Al-Qur'an? this research is qualitative and library research with the sociology of knowledge approach. It will discuss on Waṣfī's thoughts and his live background of academic and social aspect. The primary data of this research is Waṣfī's works and interview. The results of this research consist of two conclusions: (1) According to Waṣfī, the objectives of the Qur'an are *the implementation of the purpose of the surahs, verses, and topics in the Qur'an.* He asserts that Maqashid al-Qur'an consists of five parts: general and specific objectives *(Maqashid 'Āmmah and Maqashid Khāṣṣah), Qur'anic objectives of* surahs, verses, the word, and letters; (2) Waṣfī's epistemology of thought associated with the objective of the Qur'an is formulated by three frameworks: the source, method, and validity of thought. Waṣfī's sources of thought consist of the primary Islamic source: the Qur'an and the Prophet's Hadith, his own mind, and also the of his teacher's thoughts, and he has four methods: textual method, inductive method, conclusive method, and the experimental method of Muslim Scholars. Waṣfī's validation of thought consists of coherence, correspondence, and pragmatism theories.

PREFACE

Bismillāhirrahmānirrahīm

All Praises be to Allah SWT who has made the Qur'an a source of inspiration for humans, and bestowed mercy and wisdom on His servants so that on this occasion the author can complete a thesis entitled **"The Epistemology of Maqashid al-Qur'an: Waşfī Āsyur Abū Zayd's Thought".** Sholawat and greetings (salam) are always be presented to Prophet Muhammad SAW, who has become the first interpreter of God's Language so that humans can learn the Qur'an as it was revealed.

In the preparation of this thesis, the author received a lot of guidance and suggestions from various parties, so that the preparation of this thesis can be realized. For that the author would like to thank:

1. Dr. H. Zaenal Mustakim, M.Ag as the Rector of Pekalongan State Islamic Institute.

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Finally, the author realizes this thesis has many shortcomings. Because of this, the author expects suggestions, criticisms, and constructive from the readers of this thesis to improve it. Hopefully, this thesis can be beneficial to all. Amin.

Pekalongan, March 15th, 2022

Author,

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CHAPTER I

INTRODUCTION

A. Background

Waṣfī ʿĀsyūr Abū Zayd the Qur'an is God's Speech (*kalāmullah)* it contained a mission for humans and Muhammad was the first interpreter.[1] The Qur'an differs from any other Holy Book at the coverage, it becomes the solution to the problem of society.[2] Revealed to the current generation and following generation, not only for the community of Arab but also all the people on this earth. Therefore, the Qur'an is called *Ṣālih likulli Zamān wa Makān (will remain relevant whenever and wherever).*[3] Al-Qur'an as the main source of Islamic teaching must relevant without limitation space and time, if it is limited, Al-Qur'an will lose from the human's life and become an old book. Therefore, every problem of humans must be answered with interpretations of the Qur'an.[4] Mannā al-Qaṭṭān said the Qur'an is the fast and secret communication with various interpretations of the conditions of revelation at the time.[5]

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[1] Munirul Ikhwan, "Legitimasi Islam: Sebuah Pembacaan Teoritis Tentang Wahyu sAl-Qur'an," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* Vol. 10 No. 1 (2020), p. 147.

[2] Bukhari Abdul Shomad, "Misi Al-Qur' an Dalam Terapi Moral," *Kalam* Vol. 11, no. 2 (2017): p. 547.

[3] Abdul Mustaqim, "Urgensi Tafsir Maqashidi Dalam Menafsir Al-Quran ", [article Harakatuna.Com, January 16, 2020] https://www.harakatuna.com/urgensi-tafsir-Maqashidi-dalam-menafsir-al-quran.html, Accessed on July 31, 2021, at 10: 30 PM.

[4] Amin Maghfuri, "Semantic Approaches in Islamic Studies; Efforts to Understand Text Through Meaning," *Fitrah Journal Kajian Ilmu-Ilmu Keislaman* 05, no. 2 (2019): p. 264.

[5] Ikhwan, "Legitimasi Islam: Sebuah Pembacaan Teoritis Tentang Wahyu Al-Qur'an."…………….p. 148.

The revelation of the Qur'an has several functions such as: *Hudān li An-*Nās, guidances for humans (QS. Al-Baqarah [2]: 185, QS. Al-Isrā' [17]: 9), *Tauhīdan* to confirm only Allah the God in the Earth (QS. Al-Ikhlās [112]: 1-4), *Ittihādiyah* for unity (QS.al-'Imrān [3]: 103), *Rahmatan lil 'Ālamīn* to be a mercy for all nature (QS. al-Anbiyā [21]: 107) and *As-Syifā'* to heal the diseases (QS. Yūnus [10]: 57, QS. Fuṣṣilāt [41]: 44, QS. al-Isrā' [17]: 82).[6] All the functions that have been mentioned are to humanize humans (humanity mission). This mission is reinforced by several names of the Qur'an named "the Human" such as surah *al-Insān [76] and surah An-Nās [114].* The Qur'an will always be the book of humanity, it will not be meaningful before interpreted and understood based on social reality.[7]

The concern of the Qur'an was also carried for human life in the world and the hereafter.[8] Ahmad Syafi'i Ma'arif explained that the main attention and function of the Qur'an is to give a clue to humans and bring them to a good life.[9] Thahir Ibn 'Asyur argued, there are five general purposes of the

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[6] M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan Pustaka, 2007), p. 16 look at:

Umar Latif, "Al-Qur'an Sebagai Sumber Rahmat Dan Obat," *Jurnal Al-Bayan* Vol. 21, No. 30 (2014), p. 77.

Zamakhsyari Hasballah, "Jurnal Ibnu Nafis.Pdf," *Journal Ibnu Nafis* Vol. 2 No. (2013), p. 46.

[7] Benni Setiawan, "Al-Qur'an, Hermeneutika, Kemanusiaan," *MKU_UNY*, 2007, p. 36

[8] Agus Salim Syukran, "Fungsi Al- Qur'an Bagi Manusia," *Al-I'jaz* Vol. 1, No. 2 (2019), p. 96, Al-Baqarah, 185. Al-Isra, 9

شَهْرُ رَمَضَانَ الَّذِيْ أُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِّ

"The month of Ramadan (is that) in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion"

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًاۙ

"Indeed, this Qur'an guides to the straightest (path) and gives glad tidings to the believers who do good deeds, that they will have a great reward"

[9] Ghazali Munir, "Al-Qur'an Dan Realitas Sejarah Umat Manusia," *Jurnal At-Taqaddum* Vol. 4, No. 1 (July 2012), p. 3.

Qur'an: *Hifẓ ad-Dīn* (preserving of faith)*, Hifẓ an-Nafs* (preserving of the soul)*, Hifẓ al-Aql* (preserving as of mind)*, Hifẓ al-Māl* (preserving of wealth)*,* and *Hifẓ an-Naṣl* (preserving offspring).[10] In addition, Ibn 'Āsyūr adds the main purpose of Qur'an: to believe in true *aqīdah,* to give moral education, to show particularly and general law, to govern the politics of the nation, to inform the history of ancient peoples, to give suit teaching, to warn and give good news, and to reflect the miracles of the Qur 'an.[11]

The Qur'an was revealed to humans as a way of life, so Muslims should understand the purpose of the revelation of the Qur'an for them. Understanding the purpose of the revelation of the Qur'an is most important because it is undeniable that the extremism, fundamentalism, and intolerance that are rife in the recent era come from a textual understanding of the Qur'an and Hadith. To have a dialogue with the static al-Qur'an text and dynamic context and arrive at the main message of a text (Maqashid al-Qur'an) an interpretive approach is needed that is oriented to the deepest goals of a verse of the Qur'an.[12]

In the recent era, contemporary humans needed to use the Maqashidi perspective in interacting with the Qur'an. In Abdul Mustaqim's opinion, Maqashid interpretation can be a philosophy of interpretation that places the interpreter in a moderate attitude in interpreting the text, in the sense of not

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[10] Isa Abu Ukaz, *Maqashid al-Qur'an Al-Karim*, ed. At-Tafsir Wa 'Ulum Al-Quir'an, 2021, p. 3.

[11] Tsamir Miftah Hyyan, "Maqashid al-Qur'an Al-Karim 'Inda Ibnu 'Asyur," *Journal of College of Sharia and Islamic Studies* Vol. 7, No. 6 (1967), p. 33

[12] Abdul Mufid, "Maqasid Alquran Perspektif Muhammad Al-Ghazali," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* Vol. 4, No. 2 (2019), p. 69.

being too rigid in interpreting, so it becomes a dead text and not too wild out of the text frame. Maqashid interpretation is the bridge over the two.[13] Ontologically, Maqashidi interpretation can be divided into three kinds of orientations: Maqashidi interpretation as a product of interpretation, Maqashidi interpretation as a methodology and Maqashidi interpretation as a philosophy of interpretation.[14]

An epistemology of Maqashidi interpretation can confirm Islamic moderation to brings Muslims to a moderate attitude. Some Muslims thinkers are claimed, there are various product interpretation does not reflect the value of Maqashid al-Qur'an.[15] There are many various *mażhab* of interpretation, but only some of them use the Maqashid perspective because many interpretations do not benefit humans. Muslim scholars have different opinions as to numbering the various of interpretative flow. The most common types of interpretation are seven: lughowi interpretations, jurisprudence interpretations *(fiqh)*, Sufi interpretations, scientific interpretations, philosophical interpretations, *al-Adab al-Ijtimā'i* interpretations, and theological interpretations.[16] Masdar Farid adds, there are

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[13] Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Beragama" (UIN Sunan Kalijaga, 2019). p. 9

[14] Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Beragama", p. 6

[15] Ifansyah Putra and Ibnu Murtadho, "Redifinisi Jihad Dalam Berbangsa Dan Bernegara," *Resolusi: Jurnal Sosial Politik* Vol. 4 No., no. 1 (2021), p. 1.

[16] Kusroni, "Mengenal Ragam Pendekatan, Metode, Dan Corak Dalam Penafsiran Al-Qur'an," *Journal Kaca* Vol. 9 No. (2019):p. 97–102.

three categories of interpretation: anthropocentric interpretation, theocentric of interpretation, and ideological interpretation.[17].

There are various schools of *maẓhab* that exist, Maqashid interpretation is one of the most important schools and deserves to be studied. Because he became the main standard in measuring the products of interpretation. Because understanding of the Qur'an cannot be achieved except by interacting with the Qur'an according to what is written in the Qur'an itself.[18] Factually, the phenomenon of placing texts out of context has ever happened.[19] So every interpreter must conciliate the holy text and reality into one comprehensive understanding by founding the meaning behind the text.[20]

Maqashidi interpretation approach is fundamental to achieve the primary message of the revelation of the Qur'an, understanding of Maqashid interpretation is needs to be able to read contemporary issues with a comprehensive understanding interpretation is needs to be able to read contemporary issues with a comprehensive understanding.[21] Al-Qur'an becomes the epicenter of the highest legality, so the solution of the social problem must not contradict and turn away from the Qur'an. On the other hand, the human problem is increasingly complex and sometimes causes a clash between the Quranic text and social reality.

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[17] Kurdi Fadal, "Tafsir Al-Qur'am Transformatif : Perspektif Hermeneutika Kritis Hassan Hanafi," *Jurnal Penelitian* Vol. 11 No, no. 2 (2015), p. 423.

[18] Waṣfī 'Āsyūr Abū Zayd, *Nahwa Tafsīr Maqāṣidī Li Al-Qur'ān Al-Karīm: Ru'yah Ta'sīsiyah li Manhaj Jadīd Fī Tafsīr* (Cairo: Mofakroun, 2019), p. 6.

[19] Muhammad Sholeh Hasan, *Maqashid al-Qur'an Dalam Pemikiran Yūsuf Al-Qaraḍāwī* (Kuningan: Nusa Literasi Inspirasi, 2018), p. 2.

[20] Rifki, M. Ainur. Thahir., "Building Interpretation Paradigm Based on Mashlahah," *Millah: Jurnal Study Agama* Vol. 18 No (2019), p. 345.

[21] M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2019). p.72

In other words, problem-solving for humans must be placed under the Quranic texts. But this is a concern when interpretations that are based on the theocentric-ideological paradigm dissociated the product of interpretations from the problematic reality of humans.[22] According to Abdul Mustaqim, it is time for the paradigm of understanding the text of the Qur'an to be shifted from a literary-ideological paradigm to a contextual-critical paradigm.[23]

Based on the facts that have been mentioned, Maqashid al-Qur'an discourse is needed to be one of the solutions and guidelines for the humans in dealing contemporary problems. Maqashid al-Qur'an is a new discourse in Qur'anic studies. However, it has become debating discourse among Muslim Scholars, especially about the position in the Qur'anic studies,It is independent discourse or a part of other. As a new discourse in Qur'anic Studies, Waṣfī's thought about Maqashid al-Qur'an, expected can be a new paradigm for interpreters.

Many interpretation products do not contribute to human kindness and also many interpretations that are just repetitions of previous interpretations. Whereas the main purpose of an interpreter is to explain what he has understood from the Maqashid Al-Qur'an or the purpose of God in the revelation of the Qur'an. An interpretation must be oriented towards revealing the purposes of the Qur'an. The significance of Waṣfī 'Āsyūr Abū Zayd in this study is the character who considered to have qualified knowledge in the concepting of Maqashid al-Qur'an. He is a prolific writer and best observer,

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[22] Fatkhul Mubin, "Tafsir Emansipatoris: Pembumian Metodologi Tafsir Pembebasan" *Mumtaz*, Vol. 3 No. 1 (2019), p. 133.

[23] Abdul Mustaqim, *Epistimologi Tafsir Kontemporer* (Yogyakarta: LkiS, 2010). p. V.

his thoughts are applied in the papers, YouTube channel, Twitter account, Instagram, Telegram, and Facebook. He wrote many books on *Maqashid* such as: *Nahwa Tafsīr Maqāṣidī Li Al-Qur'ān Al-Karīm: Ru'yah Ta'sīsiyah li Manhaj Jadīd Fī Tafsīr, At-Tafsīr Al-Maqāṣidī Li Ṣuwar Al- Qur'ān Al-Karīm. al-Maqāṣid al-Juz'iyyah Ḍawābiṭuhā, Hujjiyatuhā wa Waḍā'ifihā Aśāruhā fī al-Istidlāl al-Fiqhi, Maqāṣid al-Ahkām al-Fiqhiyyah Tarīkhuhā wa Waẓāifuhā al-Tarbawiyyah wa al-Da'wiyyah* [24]

Waṣfī has a lot of experience in Maqashid al-Qur'an discourse, he also received various awards and praised by scholars Muslim of the world for his concern of contemporary muslim problems. For all the advantages, this research will focus on concept of Maqashid al-Qur'an according to Waṣfī 'Āsyūr Abū Zayd and his thought in formulating the Concept of Maqashid al-Qur'an.

B. Problems of Research

1. How is the Concept of Maqashid al-Qur'an according to Waṣfī 'Āsyūr Abū Zayd s Thought?

2. What is the Epistemology of Waṣfī 'Āsyūr Abū Zayd s Thought in Formulating the Concept of Maqashid al-Qur'an?

C. Objectives of Research

1. To understand the concept of Maqashid al-Qur'an according to Waṣfī 'Āsyūr Abū Zayd s thought.

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[24] Waṣfī 'Āsyūr Abū Zayd, *At-Tafsir Al-Maqashidi Li Shuwar Al-Qur'an* (Cairo: Al-Lukah, 2013). p. 43.

2. To understand the Epistemology of Waṣfī ʿĀsyūr Abū Zayd s thought in formulating the concept of Maqashid al-Qurʾan.

D. **Research Significance**

1) **Theoretical Significance**

To become a library contribution to the study of the Qur'an, especificly in the fields of *Ilmu Al-Qur'an dan Tafsir* was hoped will be useful for reviewers or enthusiasts of contemporary Qur'anic studies and provide an overview of the Maqashid spirit of the Qur'an that must be considered. This research is also intended to describe the study of the methodology of interpretation.

2) **Practical Significance**

This study provides information on a new style of interpretation, namely the Maqashidi interpretation in Waṣfī ʿĀsyūr Abū Zayd's thought as well as introducing Maqashidi interpretation as a method that has not yet appeared in the treasures of classical interpretation. Maqashid al-Qur'an has a wider object of study than Maqashid Shariah, so it is hoped that solutions to contemporary problems from the study of Maqashid al-Qur'an will be born.

E. **Previous Finding**

One form of attention of the Muslims to their Holy Book is to do various ways to make use of the Qur'an for purpose of its revelation. In Islamic literature, Tafsir Maqashidi has not been used, but Abū at-Ṭayyib al-Qinnuji (d. 1992) used the term Maqashid al-Qur'an as the title of his book, Fath al-Bayān fī Maqāṣid al-Qur'ān. Although the term Maqashid al-Qur'an

is not as popular as Maqashid al-Shariah, studies of the Qur'an which are the starting point are very common to find.[25]

Some works that have used the Maqashid al-Qur'an as the main focus of discussion are: a thesis entitled Maqashid al-Qur'an: Kajian Pemikiran Imam 'Izz al-Dīn Ibn Abd al-Salām Dalam Kitab Nubadz Min Maqashid al-Kitab al-' Aziz by Muhammad Haris, a student of IAIN Salatiga. This thesis defines Maqashid al-Qur'an in terms of language and terms and classification according to Izz al-Din Ibn Abd al-Salaam. Then it is explained how the Maqashid of the Qur'an plays a role in limiting the direction of interpretation and guarding it against deviations. From this understanding, a new pattern of interpretation was born as a new method of interpretation, namely Maqashidi interpretation based on Maqashid al-Qur'an and Maqashid Shariah[26].

Muhammad Sholeh Hasan also discussed Maqashid al-Quran in the title Maqashid Al-Qur'an Dalam Pemikiran Yūsuf al-Qaraḍāwī at the magister program in UIN Syarif Hidayatullah Jakarta who explains the Maqashid al-Qur'an in Yūsuf Al-Qaraḍāwī's perspective complete with Maqashid al-Qur'an which is other commentators develop, then the urgency of Maqashid al-Qur'an against other sciences according to Yūsuf Al-Qaraḍāwī. The author applies it in the field of mu'amalah and worship as

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[25] Kurdi Fadal, "Pernikahan Di Bawah Umur Perspektif Maqashid Al- Qur'an," *Jurnal Hukum Islam* Vol. 14 No, no. 1 (2016), p. 79.

[26] Muhamad Haris, "Maqashid al-Qur'an: Kajian Pemikiran Imam 'Izz Al-Din Ibn Abd Al-Salam Dalam Kitab "Nubadz Min Maqashid Al-Kitab Al-'Aziz" (IAIN Salatiga, 2020), p. 179-180.

well as an explanation of the flow of the application of Maqashid al-Qur'an by Yūsuf Al-Qaraḍāwī[27]

A comparative study was carried out by Muhammad Anas in his thesis entitled Studi Komparatif Maqashid Al-Qur'an Abu Hamid Muhammad Ibn Muhammad Al-Ghazali dan Rasyid Rida, the student of UIN Syarif Hidayatullah Jakarta. The main discussion is how is Maqashid al-Qur'an from the perspective of Abu Hamid Muhammad Ibn Muhammad Al-Ghazali and Rashid Rida's perspective and how to compare the two. The common thread lies in the background of each character himself, where Rasyid Rida leans towards the contemporary era while Abu Hamid Muhammad Ibn Muhammad Al-Ghazali emphasizes classical studies.[28]

The Study of Maqashid al-Qur'an can also be found in other works, like a perspective of figures or mapping in scientific studies. One of them is a journal of al-Qur'an studies entitled Maqashid Al-Qur'an *Perspective Badi'uzzaman Sa'id Nursi* by Ummu Salamah UIN Sunan Ampel Surahhbaya. The results of the discussion that the Maqashid al-Qur'an according to Badi'uzzaman Sa'id Nursi is divided into four parts, namely monotheism, prophethood, the day of resurrection, and justice.[29]

Khalilah Nur Azmi also explained the *Maqashid Al-Qur'an: Perspektif Ulama Klasik dan Modern* UIN Antasari Banjarmasin in the

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[27] Muhammad Sholeh Hasan, "Maqashid al-Qur'an Dalam Perspektif Yūsuf Al-Qaraḍāwī" (Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah, 2018). p. 9.

[28] Muhammad Anas, "Study Komparatif Maqashid Al-Qur"an Abu Hamid Muhammad Ibn Muhammad Al-Ghazali dan Rasyid Ridho" (Universitas Islam negeri Syarif Hidayatullah, 2018). p. 80.

[29] Ummu Salamah, "Maqâshid Al-Qurân Perspektif Badi ' Uzzaman Sa ' Id Nursi," *Studia Quranika (Jurnal Studi Qur'an)* Vol. 4, No. 1 (2019), p. 63.

journal of Contemporary Islamic studies explains that Maqashid al-Qur'an opens the meaning of the verse while at the same time demands the interpreter not to distort the meanings of al-Qur'an. In essence, the Maqashid *al-Qur'an* is expected to be able to return the commentator to the interpretation of the main messages of *Dzat* Allah.[30] There are many more works that discuss the thoughts of a figure about the ins and outs of Maqashid al-Qur'an. All of them discuss the concept of Maqashid al-Qur'an, with the difference only in the choice of the opinion of certain figures.

Most of the existing research of Maqashid al-Qur'an discusses *Maqashid al-Qur'an* in general in the discussion, in the terms of language or the minds of Muslim scholars. This research does not only discuss the *Maqashid al-Qur'an* but also discusses the epistemology of Muslim thinkers in formulating the *Maqashid al-Qur'an.* This research is different from others research. This research will discuss the epistemology of *Maqashid al-Qur'an* with the framework of Waṣfī 'Āsyūr Abū Zayd's thought that has not been discussed in other research it will be a novelty for this research.

F. Theoretical Framework

To explain the reality of interpretation, the development of interpretation, and the style of interpretation from time to time, the author uses the book *Epistemology Tafsir Kontemporer* by Abdul Mustaqim as a reference. First, the assumptions of the interpretative paradigm and the

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[30] Khalilah Nur 'Azmy, "Maqashid al-Qur'an: Perspektif Ulama Klasik Dan Modern," *Muasarah: Jurnal Kajian Islam Kontemporer* Vol. 1 No. 1 (2019), p. 17.

characteristics of contemporary interpretation will be explained.[31] To find out the urgency of Maqashidi interpretation and the concept of Maqashid al-Qur'an, the researcher will use the inaugural speech of professors in the field of 'Ulumul Qur'an delivered by Abdul Mustaqim entitled *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*. Tafsir Maqashidi is a model approach in the interpretation of the Qur'an which emphasizes the dimensions of Maqashid Sharia and Maqashid al-Qur'an. Maqashidi interpretation tries to find the meaning behind an implicit text so that it is not fixated on the literal meaning of the text or the explicit meaning.[32]

In using the interpretation paradigm, according to Ibrahim Rahmani, the interpreter of the Qur'an must have the following qualifications:

1. Have a comprehensive and integrative view of the understanding of the Qur'an and Hadith.

2. Following the rules of interpretation so as not to be trapped in the subjectivity of the interpreter.

3. Ensure that Nash's intentions are correct according to the level.

4. Finding the value from a text after determining the Maqashid of the text.

5. Balanced in addressing maslahah and mafsadah

6. Ensure the impact of the use of Maqashid in the practice of syar'i texts.[33]

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[31] Abdul Mustaqim, "Epistemologi Tafsir Kontemporer" (2020).

[32] Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Beragama."

[33] Rifki, M. Ainur. Thahir, "Building Interpretation Paradigm Based on Mashlahah." p. 343-345.

To formulate a good idea, people are influenced by many factors, one of which is the environment as expressed by John Dewey saying that our behavior does not only arise based on past experiences but also continuously changes or is changed by the environment - "our situation" - including of course others.[34] On the others hand, Emil Durkhem said that one of the things that influenced a person was a social fact that was interpreted as a way of acting, thinking, and feeling, which was outside of individuals and equipped or dimming with a forced force that could control the individual. The social fact that will affect every action, mind, and taste of individuals.[35]

G. Research Method

1) Types of Research

This research is qualitative and library research with the sociology of knowledge approach. Conceptually the sociology of knowledge studies the interrelationships between thought and society. Sociology of knowledge is concerned with the social or existential conditions of knowledge.[36] will also see the emergence of an idea, not only seen from its momentary socio-historical condition but also a dialectical process of consciousness that occurs continuously by humans, both individually and socially.[37] By following the nation, the epistemology of Maqashid al-

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[34] Hasan Mustafa, "Perilaku Manusia Dalam Perspektif Psikologi Sosial," *Jurnal Administrasi Bisnis* Vol. 7, No. 1 (2011), p. 145.

[35] Arifuddin M Arif, "Perspektif Teori Sosisal Emile Durkheim Dalam Sosisologi Pendidikan", *Moderasi Jurnal Studi Ilmu Pengetahuan Sosial* Volume 1, No. 2 (n.d.), p. 5.

[36] Abdulloh Hanif, "Tradisi Peringatan Haul Dalam Pendekatan Sosiologi Pengetahuan Peter L. Berger," *Dialogia: Jurnal Studi Islam Dan Sosial.* Vol. 13, No. 1 (2016), p. 50.

[37] Abdullah Hanif, "Pendekatan Sosiologi Pengetahuan Kiri Islam Hasan Hanafi," *Maraji: Jurnal Study Keislaman* Vol. 1, No (2015), p. 398.

Qur'an according to Waṣfī's thought is relevant to use this approach because the goal is the same, to realize social kindness.

2) Source of Research

Primary references of this research are Waṣfī 'Āsyūr Abū Zayd books: *Nahwa Tafsīr Maqāṣidī Li Al-Qur'ān Al-Karīm: Ru'yah Ta'sīsiyah li Manhaj Jadīd Fī Tafsīr and At-Tafsīr Al-Maqāṣidī Li Ṣuwar Al- Qur'ān Al-Karīm.* and interview with him.[38] Secondary references were obtained from books, scientific works, magazines, journals, and articles related to the thoughts of figures or the results of interpretations of figures, Maqashid al-Qur'an and Maqashidi interpretations of middle eastern figures and local figures, and sources that have linkage with research study materials. Several other studies with the theme of contemporary interpretation, methodology of contemporary interpretation, and contextual interpretation become supporting data as well as complementing the study material.

H. Technic of Data Collection

All data in this research will be collect by: first, researchers will collect primary books from Waṣfi 'Āsyūr Abū Zayd, interpretations of others about Waṣfi 'Āsyūr Abū Zayd, and information about the environmental conditions occupied by Waṣfī 'Āsyūr Abū Zayd as well as statements character against him, this research also used interview thecnic of data. The purpose is to find out how Waṣfi 'Āsyūr's framework of thinking in formulating the concept of Maqashid al-Qur'an. Then for the discussion of tafsir Maqashidi, the

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[38] Ulya Fikriyati, *Metode Tafsir Maqāshidi Waṣfi Asyur Abu Zaid* (Jakarta: PT. Qaf Media Kreativa, 2020).

researcher uses the work of Waṣfi ʿĀsyūr entitled *Nahwa Tafsīr Maqāṣidī Li Al-Qurʾān Al-Karīm: Ruʾyah Taʾsīsiyah li Manhaj Jadīd Fī Tafsīr and At-Tafsīr Al-Maqāṣidī Li Ṣuwar Al- Qurʾān Al-Karīm.* which discusses Maqashidi interpretation, Data from other studies on Maqashidi interpretation in the frame of mind of a character are also needed for comparison.

I. Analysis Methode

This research is descriptive-explanative. the method is utilized to describe the Maqashid al-Qurʾan first explicitly, then explaining how a character Waṣfī ʿĀsyūr Abū Zayd formulated the methodology of Maqashidi interpretation and explaining how the frame of mind of Waṣfī ʿĀsyūr Abū Zayd underlies his thinking. Then the researcher stated the advantages and disadvantages of the proposed methodology, followed by the researcher's responses either confirming or rejecting it.[39]

The research methodological steps taken include: first, the author determines Waṣfī ʿĀsyūr Abū Zayd as the object of the character being studied, and also the formal object of the study is Maqashid al-Qurʾan. Secondly, the author selects the existing data, eSpecificly the work of ʿĀṣyūr Abū Zayd, and other relevant references. Third, classifying or mapping according to their respective elements. Fourth, examine the data through descriptive methods. Fifth, the authors analyze and test the truth of the data obtained, analyze the advantages and disadvantages of the theory put forward

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[39] Abdul Mustaqim, "Model Penelitian Tokoh (Dalam Teori Dan Aplikasi)," *Jurnal Studi Ilmu-Ilmu Al-Qurʾan Dan Hadist* 15, no. 2 (2014), p. 276.

by the figures objectively. Sixth, conclude the discussion as an answer to the formulation of the problem.[40]

J. Systematic Discussion

The systematics of writing in this research is organized into five chapters with the following details:

Chapter I introduction consists such as the background of the problem, problem of research, objectives of research, research significance, previews finding, theoretical framework, research method, and systematics discussion.

Chapter II contains insight into Maqashid al-Qur'an which consists of understanding Maqashid al-Qur'an according to classical and contemporary Muslim thinkers, classification and development history of Maqashid al-Qur'an, the urgency of Maqashid al-Qur'an, generally of Maqashid al-Qur'an, and the exploration of Maqashid al-Qur'an according to several opinions of commentators who are concerned in the field of Maqashid al-Qur'an.

Chapter III contains the biography of Waṣfī ‘Āsyūr Abū Zayd and the views of the scholars Muslim on his thoughts. As well as a brief overview of some of the primary books of Waṣfi ‘Āṣyūr Abū Zayd.The historical background and context are indispensable for the discussion in this chapter.

Chapter IV contains the main discussion of this research, namely the concept of Maqashid al-Qur'an according to Waṣfī ‘Āsyūr Abū Zayd's thought and the epistemology of Waṣfī ‘Āsyūr Abū Zayd's thought in formulating the concept of Maqashid al-Qur'an.

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[40] Abdul Mustaqim, Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Beragama…………………..p 227.

Chapter V is a closing that consists of conclusions on the formulation of the problem that becomes an academic problem and constructive suggestions from the author for the same researcher in the future of research.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Based on the explanation of previews chapters, the following conclusion of this research are:

1. According to Waṣfī 'Āsyūr Abū Zayd, the objectives of the Qur'an (Maqashid al-Qur'an) is *"The implementation of purpose of the surahs, verses, and topics in the Qur'an.* He asserts that Maqashid al-Qur'an consists of general and specific objectives *(Maqashid 'Āmmah and Maqashid Khāṣṣah).* The general comprises five aspects: (1) monotheism and worship to one God (Allah); (2) guidences of religiosity and profanity; (3) purification and teaching wisdom; (4) Grace and Happines; and (5) Upholding truth and justice. Meanwhile, the specific purpose of the Qur'an can be described into two parts: the objectives of the topic and concept of the Qur'an. Furthermore, Waṣfī also describes othe objectives of the Qur'an that is the surahs, verses, the word, and letters objectives of the Qur'an.

2. Waṣfī's epistemology of thought associated with the objective of the Qur'an is formulated by three frameworks: the source, method, and validity of thought. Waṣfī's sources of thought consist of the primary Islamic source: the Qur'an and the Prophet's Hadith, His own mind, and also the of his teacher's thoughts. In formulating the Maqashid al-Qur'an,

he has four methods: textual method, an inductive method divided into three parts: the inductive method to reveal the general and specific objectives of the Qur'an and to reveal the surah. The third is the conclusive method. The fourth is the experimental method of Muslim Scholars. Furthermore, Waṣfī formulates his validity of thought by coherence, correspondence, and pragmatism theories.

B. Suggestions

1. The author hopes the researchers that discuss the Maqashid al-Qur'an in an applicative way as the solution for humanity and modernity problems.

2. Every time the current interpreter of the Qur'an should pay attention to the objectives of the Qur'an to give and provide benefits and goodness for modern society.

3. Every researcher should understand and comprehend the object of research concerning Maqashid al-Qur'an, to provide a contribution of knowledge to such future research.

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